

# The Missionary Helper

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
FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*


VOL. XXXIV

SEPTEMBER, 1911

No. 9



## The Challenge of the Harvest



Hark, earth's jubilee is sounding,—List, oh reapers, one and all,  
Catch the soul-thrill it awakens,—get the challenge in its call!

\* \* \* \* \*

Fields of harvest-gold low bending, speak us loud from ev'ry clime,  
Wist ye, how this world-flung challenge stirs the soul with im-  
pulse fine!

Harvests wait not! Haste, oh reapers, lest but chaff for sheaves  
you bind,

And from yonder hill shall mock you, Opportunity Sublime!

\* \* \* \* \*

There's the challenge 'gainst our heart-strings in the heathen  
widow's moan,

In the wail of little children that no mother-heart will own,

In the outcast sick and helpless, who no friendly face may see.

Oh, if we are Christ's, this challenge irresistible must be!

So abundant is God's blessing, shall we not His love-gift share?

Is there one you'd name to perish, for whose soul you've not a care?

Oh, the millions, hands outstretching, in the homeland over sea—

Oh, Thou Challenge of the Harvest, 'tis our God that speaks  
through Thee!

Golden Jubilee, thy triumphs we rejoice this day to know!

Fruit of fifty years' glad service, proof abundant doth it show

How our God hath blessed the women. Blessed to bless, oh let  
us be—

Come, accept His wondrous challenge, and He'll set the nation free!

—URSULA WILES EBBETT.



### **From the Editor's Desk**

The story of Annual Meeting, and the busy days clustering about it, is entertainingly told by our Corresponding Secretary, Miss Fenner of Rhode Island, whose charming personality and continuous helpfulness were gratefully acknowledged throughout the conventions at Ocean Park. The summer program was of exceptional excellence. The lectures of the Biblical Institute on "The Prophets as Statesmen and Preachers," by Henry Thatcher Fowler, Ph. D., Professor of Biblical Literature and History in Brown University, were both scholarly and deeply spiritual, and many of the Bible students, who have felt the uplift and have profited by the methods of his teaching for two seasons, expressed the earnest wish that Prof. Fowler might come again for other helpful mornings in Porter Memorial Hall. . . . As we write, the Woman's Convention is closing with a reception in the Temple where, each year, everybody at the Park is warmly welcomed for an evening of social fellowship. Back of the Woman's Convention stands the Educational Bureau which is responsible for so much that is good at Ocean Park, including the Children's Mission and Physical Culture classes, the former under the instruction of Miss Florence Doe, who is looking forward with enthusiasm to her work in Assam in the near future. Beautiful morning devotionals were followed, during these days, by Reminiscences of the F. B. Woman's Missionary Society and Jubilee Echoes, by Miss DeMeritte, Mrs. Mosher, Miss Fenner and Mrs. Bachelder; a delightful walk and talk in the woods, conducted by Mrs. Sarah Rideout Abbott; an address on the work of the Young Woman's Christian Association, by Mrs. John Thompson, and an afternoon on Settlement Work, with an address by Miss Watts, head worker in the Sophia Ricord Neighborhood House, Newark, N. J., and

a lively discussion led by Miss DeMeritte. Temperance day is at hand, with speakers of national reputation: Dr. Crafts, Madam Barakat, Gen. Daggett, Margaret Dye Ellis, Rev. J. A. Maples. All the world is watching Maine at this critical time, and it behooves every missionary worker to place herself or himself on record in favor of prohibition, for temperance and missions are indissolubly united, as our workers in foreign fields proclaim with no uncertain sound. . . . Some one asks the pertinent question, "Does it pay to call ministers to preach the gospel of love, charity, honesty, purity, forgiveness and redemption, and license other men to engage in a traffic which fosters hate, engenders strife, breeds dishonesty, impurity and destruction?" . . . The Young People's Interdenominational Conference, about to begin, will be reported later. . . . There are notes of encouragement about our work everywhere; but oh, the workers in India are so few, so brave, so overburdened, so desperately in need of reinforcement! If you cannot go or send, pray, *pray*, that some one who is fitted may be called to go speedily. . . . Dr. Ford wrote: "Doubtless you have heard of the passing on of our dear Dr. Coldren, July 26th. It plunges us all in grief here, and well I know what sorrow and poignant grief it will bring to our friends in India. Mrs. Coldren will remain in Hillsdale with the two children: Edna, who has still three years in college, and Arthur, not yet having finished his High School. Brother Colchen was thirty-two years a missionary in India. The natives loved him and he lived deep in the affection of all who knew him. He was a man of rare personal charm." Let us give thanks for this beautiful life which has had—and must continue to have—so potent an influence at home and abroad. . . . Rev. Mr. Hamlen wrote from Balasore, July 10: "Miss Coombs had a heat stroke two weeks ago. She was in hospital ten days or so, but is home now and slowly improving. I wonder what next. Keep on praying." . . . Dr. Mary Bachelor wrote from the hospital at Kharagpur: "My days go by very much alike, with more or less of pain and discomfort—lately, much less, for which I am duly thankful. I am so used to a life of action that I find this monotony rather trying." . . . Mr. Myers, Assistant General Secretary of the Missionary Education Movement, writes: "What a good number the last HELPER is. I enjoyed it thoroughly. May it keep on helping. I very much regret that I cannot be at Ocean Park this summer. Our seventh Conference is now in session (August 7th) at Cascade, Colorado, and splendid reports have come from all. These conferences mean, at least, 1,400 trained church missionary workers, and year by year show the power of missionary education." . . . Is it not worth while to adopt such girls as those shown in the picture on another page—*our* girls in Sinclair Orphanage? . . . Mrs. Hartley announces that the new Cradle Roll mite boxes are ready for distribution; and there are several new leaflets, including two about Miss Gowen and Miss Coe, that you will want.



### **Important Notes From Annual Meeting**

While it was voted that the Woman's Missionary Society concur with the action of General Conference Board in regard to its union with the Baptists, and there was a looking forward to friendly relationships with the Baptist Woman's Societies, it was unanimously agreed that there was never greater need than now for our auxiliaries and magazine, in order that we may be able to fulfill the obligations which are still ours and keep in close touch with one another. With the watchwords: "AN AUXILIARY IN EVERY CHURCH AND THE MISSIONARY HELPER IN EVERY HOME," an active campaign was planned for the coming year.

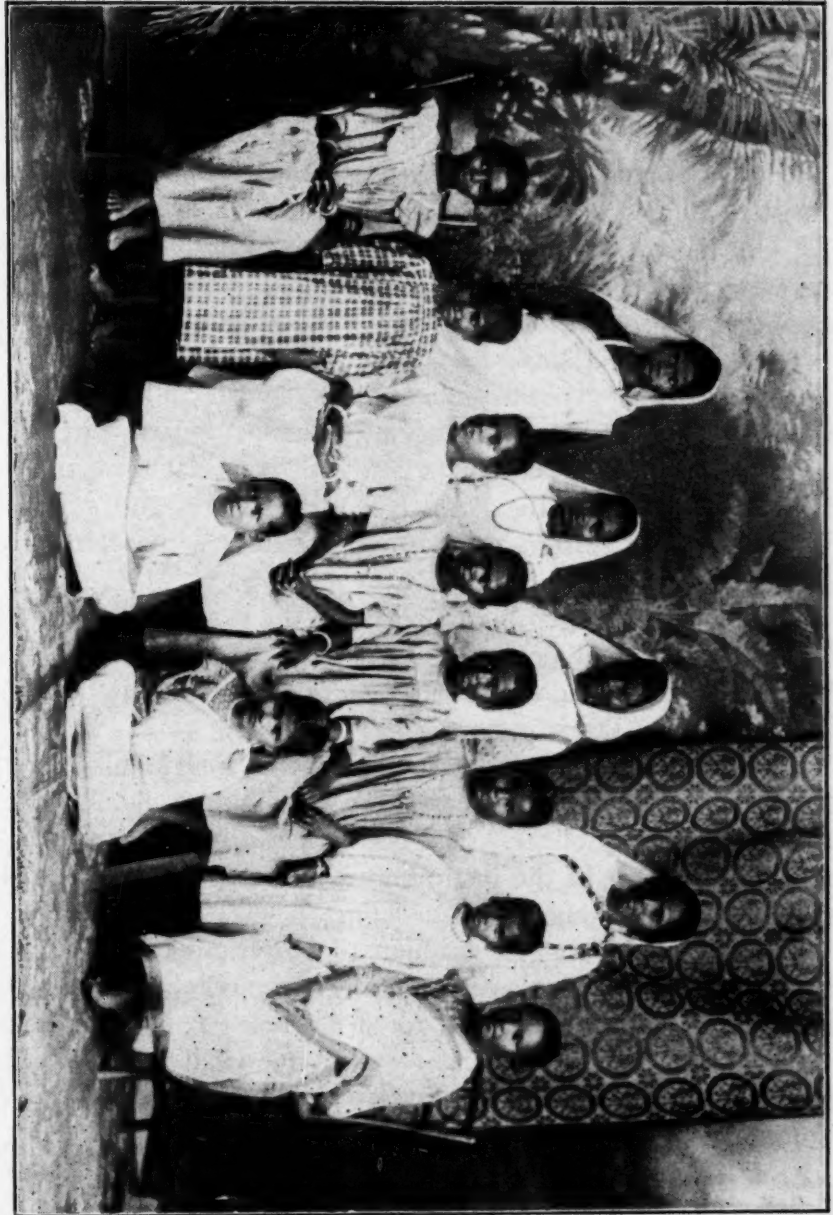
The President, Mrs. Lucy P. Durgin, Winnebago, Minn., will correspond with state presidents in regard to auxiliary extension work. The Editor, Mrs. Nellie Wade Whitcomb, Ocean Park, Maine, was appointed to correspond with state HELPER Agents. Please send your addresses and any questions you may wish to ask, even before the annual letter reaches you.

Field Agents, or Friendly Visitors, were appointed to visit different sections of the country to answer questions about the work and carry enthusiasm for the new campaign. Mrs. Julia P. Burkholder was appointed for the West, and Miss Lena S. Fenner, 127 Cranston St., Providence, R. I., for New England. The Society invites State Associations and Quarterly Meetings, or Conferences, to correspond with its authorized Visitors about dates and terms for attending public meetings.

This thirty-eighth Annual Meeting was a most practical as well as inspirational one, due to encouraging reports and the enthusiasm of the officers, new and old. The Treasurer stated that the receipts—including some bequests for immediate use—are \$1,300 more than last year; the General Subscription Agent of the HELPER called attention to an increased subscription list and decreased deficit; the Cradle Roll Secretary reported "more members and larger offerings"; Mrs. Chapman sold about 40 per cent more study books this year than last and more than twice as many Junior books; the reports from Storer College were full of good things,—more students, a larger number of graduates, new buildings, the water works assured, and so on.

About twenty pledges were taken, in a few minutes, for shares in the MISSIONARY HELPER; others are coming in, and individuals promised to be responsible for at least one illustration each. In view of these facts, may we not all work more cheerily and trustfully, and pray more heartily for the field within the Field which so needs our love and care?





ANOTHER GROUP OF SINCLAIR ORPHANAGE GIRLS

Rear row, left to right, Chundre, Sorala, Jhumpi, Chundri, (the Teacher brought up in S. O.)  
Middle row, Promodini, Hara, Rutna, Minnika, Lena McKenney, Sarada, Khetri, Josimoni.

Front row, Hemma and Nalini.

## **The Story of Busy Days**

### **Meetings of the Woman's Missionary Society at Ocean Park**

BY LENA S. FENNER, CORRESPONDING SECRETARY.

Was Ocean Park ever more beautiful and dear? It seems scarcely possible, though it has cast its helpful radiance through so many years. Ocean Park stands for so much that means true, earnest living, and for Christian influence.

Oh, those Board Meetings! An on-looker might have inferred that the weal of the universe depended on the opinions and conclusions of those women; so faithful were they in attendance, so earnest in discussion, so cautious in decisions.

One day was given to general arrangements and appointment of committees, another to the hearing and examination of foreign and home mission problems, another to the interests of the HELPER, and our possible future relations with the Baptist Mission Board, and still another, this time an all day session, to many considerations concerning all departments.

Many welcome guests dropped in to the various sittings of the Board. A gracious moment occurred at the first meeting, when our President, Mrs. Durgin, escorted to the front, and the chair beside her, our honorary President, Mrs. Davis.

Among the pleasant extras that were woven in, were the spoken words of Mrs. Johnson, a guest from Washington, D. C., and a frequent visitor at Storer College. She bore a cheering and splendid tribute to the high standing of the institution in the regard of the people, and the quality of its teaching force.

Miss Mabel Young, a graduate of Storer, and also of the Massachusetts Normal School, was presented and voiced her appreciation of the good Storer had accomplished for her people of the Shenandoah Valley. She said, "I want to thank you women for what you have done for me and my people." When the home mission budget was received, Miss Young was elected a teacher at Storer.

Mrs. Bradley of Massachusetts spoke of and for her mother, "Mother Cole," who recently passed on at the ripe age of ninety, Mrs. Cole having been one of the original members of the Free Baptist Woman's Missionary Society and one who continued her active interest to the last. "My mother," the daughter said, "sends her love to you."

The Wyman bequest made it possible to do so many nice things—improvements on our Midnapore, India, property, and an offering of \$200 to the work of that heroic woman, Miss Esterbrook, in the Barbados.

That our ladies enjoyed our new President, Mrs. Durgin, is putting it mildly. The calm assurance of her presence, her command of the situation, and sympathetic understanding of the little things, her ready wit,

**She  
Being  
Dead**



**Yet  
Speak-  
eth.**

MRS. ELIZABETH LATHAM COLE  
August 20, 1821 — April 2, 1911

easing tension and filling in the intervals, was appreciated, and contributed to make the work a pleasure.

When the great day of the Annual Meeting dawned, the program was well in hand and passed off smoothly. All the reports struck the note of the optimist, as our whole field—home and abroad—was heard from. A word of gratitude is due our busy teachers and overworked missionaries, who so fully depicted for us, by letter, their year's endeavor—its joys and sorrows.

The afternoon conference prepared our women present for intelligent forward co-operation along approved lines in the coming year. At this service, Miss Doe was presented,—a Free Baptist young woman, now a Baptist missionary-elect for Assam, sailing Sept. 16. She said, "I hope you will not love me less, but the Baptists more."

At the beginning of the service a memorial was held for Mrs. Ella



H. Andrews, our long-time General HELPER Agent, whose strong, cheerful face and presence are missed so much this year at Ocean Park and in our W. M. S. gatherings. Constant reference had been made to her throughout the meetings, the place filled by her was so large, and the absence so keenly felt.

Two splendid addresses at the evening service completed the program,—by Mrs. Lucy Phillips Durgin on the world-wide mission outlook, and by Miss Alfrieda M. Mosher on Storer College as the working out of a Free Baptist ideal.

Mrs. Durgin said: "The question for us is not whether our message is accepted, but whether *we* are to lose our faith by failing to *give* it. We need," she said, "a world purpose," and added the assurance, "The Lord has never failed the increase."

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### **The Girdle of the Earth**

(Address by Professor Alfred Williams Anthony, D. D., given before the Northern Baptist Convention, Philadelphia, Pa., June 16, 1911.)

In "A Midsummer Night's Dream," Shakespeare has his Puck exclaim:

"I'll put a girdle round about the earth  
In forty minutes."

The bold prophecy of this audacious imp has been surpassed by the electric flashes controlled by human intelligence. The wild imaginings of Jules Verne, which twenty-five years ago invented a journey of eighty days' duration around the earth, are now exceeded by the steady, sober ploddings of the ordinary traveler, who, with fairly good connections, may circumnavigate the globe in forty days. Three steamships and two railroad cars may convey the traveler from New York east, or, west, back to New York again. But the most marvelous girdle of all is that now fashioned by the Christian church, encircling the world, not with lightning rapidity, but with breadth, inclusiveness, and stability in every land and race.

The elementary process by which a missionary church is formed, described in the opening verses of the thirteenth chapter of Acts, is still repeated. Three agents are prominent in the missionary church: First, the missionaries are sent forth; second, the church, which sends forth, remains behind and receives reports from its representatives; and, third,

the Holy Spirit, who prompts the church to send, the missionaries to go, and guides and overrules both. Neither one of these agencies alone can conduct the missionary enterprise. No two of them together complete the missionary organization. Each of the three is indispensable. There can be no girdle of Christian love and ministry encircling the earth, unless at home is the Christian church vitally interested in, and jealous for, the extension of its ministries for the missionaries, themselves abroad, actively working, supported, sustained, and followed by the thought and prayer of the church, are but a part of the great missionary movement. They can no more divorce themselves from the home church, and declare themselves independent of its solicitude and oversight, than they could declare themselves independent of the guidance and supervision of the Holy Spirit. If by some act of revolt the missionaries in the field were to throw off allegiance to the home church and break the ties of support, sympathy and supervision, then would the church at home cease to be fully organized and equipped according to apostolic precedent. It would be impoverished, belittled. It would need to seek other missionaries, who would represent it, and be its agent, or cease to be a missionary church.

In the missionary church, therefore, organized and conducted after apostolic precedent, the missionary must continue in loyal allegiance and devotion to the body which sent him out, as well as to the work under which he goes; and the church must follow the missionary as well as send him, with thought and prayer and care. It is obvious, also, that in the church at home the expenditure of time, effort and money for the cultivation of missionary zeal through the impartation of missionary information, is quite as important for the maintenance of this complete girdle, as to expend time and effort and money for the missionary himself. Home expenditures, sometimes criticized, are as necessary for the maintenance of these vital relations as expenditures in the foreign field. It is quite as important to maintain the vital interest of a church in the missionary enterprise, as to sustain the missionary in his missionary activities.

Three words interpret the meaning of this brief historic narrative of the appointment of the first missionaries. These words also unlock the meaning of the whole history of the Christian religion as it has been embodied in human organization and propagation. The three words are: Expansion, Altruism, and Brotherhood.

It is the chief characteristic of the Kingdom to expand. The leaven in the meal, the development of the tiny mustard seed into the wide-

spreading tree, the growth of the seed in the good soil unto thirty, sixty, and an hundred fold, exemplify the spread of the Kingdom. Its chief characteristic, when true to its own vitality, is to cross lands, to overleap seas, to penetrate mountain and jungle recesses, and to go wherever man is found.

Self-forgetfulness is likewise a chief characteristic of the Christian disciple. His Master came, not to be ministered unto, but to minister,—to give His life for men. It is the function of the church, following the example of the Master, to go forth in service, pouring in oil and wine into the wounds of the wayfarer, the stranger and the sufferer, to seek and recover the straying and the lost, to educate and illumine the ignorant and the darkened, to elevate and ennoble all classes and conditions of men.

The bonds of the Gospel, in more than a figurative sense, unite men in one great brotherhood. In the spirit of Christ there is neither black nor white, civilized nor half-civilized, educated nor illiterate, rich nor poor, high station nor low station; all men are brothers who have become Christ's. A greater fraternity encircles the earth where the Christian religion spreads; the church becomes an equalizer and a socializer of men.

In its expansion we cannot expect sudden bursts of religious devotion and consecration. We cannot expect "the evangelization of the world in this generation." The task is not a summer's campaign, but a long siege to be conducted by strategy, statesmanship and long protracted perseverance. In the foreign field, while enthusiasm is not lacking, strong determination is the prominent characteristic of the missionaries; they are willing to plod and persevere, and try and try again. Speaking generally, the homes of India have not as yet been reached by the Christian message. The converts are chiefly men, because they move in open society, they meet the missionaries, and hear the appeal. The women are immured within Zenana walls; by rigid social rules they are shut off from the ordinary ministrations of the missionary. A great task awaits the Christian church in behalf of the women of the East, to educate them, to Christianize them, to give them freedom of life and self-expression. Until the homes of heathen lands are made Christian, the lands themselves are scarcely touched.

One who visits mission fields soon discovers that no table of statistics can tell the whole story of missionary achievements. Men are met, par-



ticularly in the higher castes and classes, who are Christian in conviction and belief, who have, however, never made formal profession or been in any way enumerated as adherents of Christianity. Three concrete incidents, commonplace and perhaps trifling from some points of view, are nevertheless significant as illustrative types of movements in these foreign lands.

Last January on a Sunday afternoon in Secunderabad, a Mohammedan from a distant village called upon the missionary, desiring to learn more perfectly respecting the Christian religion. The Mohammedan spoke Hindustani, while the missionary knew only English and Telugu. It was necessary to have an interpreter, and for this service a native Christian, once a kind of corporal in the British army, called a "Subidar," was summoned. Then a triangular conversation ensued, protracted through several hours of the afternoon. At length I was invited into the conference, as the visitor desired to speak with an older man, and later, when I was obliged to leave for an engagement elsewhere, Dr. Barbour took my place. Then a conversation was carried on from English into Telugu, from Telugu into Hindustani, through four men with three languages. Before the Mohammedan departed he kneeled in prayer, and the three languages were used by the four men to convey their joint petitions to the Throne of Grace. This man has not been baptized, has been included in no statistics, and yet he is seeking Christ as his Master, and he represents thousands, feeling their way toward the light.

Later in the month of January I met at Madira in India a man named Langepogu, who died on March 3 last. His career is striking. About thirty years ago a missionary in Secunderabad, named Campbell, felt obliged to discharge his Christian cook, because of frequent intoxication. This cook was dealt with by the church and expelled. Subsequently, finding employment as cook in a camp of railroad engineers, he was near Madira engaged one day about his work in singing Christian hymns. Langepogu, then a Hindu, being near, in idle curiosity heard the singing and was attracted to the singer. Conversation ensued. Langepogu became helpful, and at length was employed to bring water for the cook. Then followed conversation on Christian themes, and the Hindu soon professed his faith in Christ. That he might be baptized he walked nearly two hundred miles to Secunderabad and presented himself before Mr. Campbell. The missionary questioned his sincerity for a time and held the new convert off, but at length baptism was granted. Langepogu then

returned to Madira and resumed employment in the engineer's camp; but he was possessed with the spirit of the missionary. He lost no opportunity to persuade men to accept his Master, and one by one he won them to Christ. His converts he took at first to Hanamakonda, a distance of nearly ninety miles, where they were baptized. Others were taken to Vuyyuru, a nearer station, maintained by the Canadian Baptists. Altogether he won thirty-five of his fellow-countrymen to accept Christ in baptism. During this process he suffered from his own people bitter persecution. He was expelled from his native village. Officials connected with the engineer's camp used their influence with the Nizam and obtained for Langepogu a grant of fifty acres of land; and here a little Christian village was founded, which bore in the Telugu speech the name "House of Peace." It was because of this work faithfully performed by Langepogu that the American Baptist Mission of Madira, the newest mission in India, was founded in 1904. When I saw him in January Langepogu was then raising money for the erection of a Christian meeting-house in the very village from which years before he had been ostracised and expelled.

Who can say that patience should not be exercised toward the native convert, beset by temptation, fettered by confirmed habits, hedged about and restricted by social customs and prejudices? A drunken cook may become the evangel of peace; an imperfect man needs forbearance and charity, for he may be an angel of righteousness!

A few years ago in Bassein, Burma, Christian Karens, men of some substance, were making subscriptions for the erection of a school, and most of them were pledging sums of ten rupees apiece, to be paid within a year. A very poor woman put her name down for an equal amount. Those who saw her expostulated with her as unable to fulfil her promise. She persisted, and the trial was made. At the end of the year she came with twenty-one rupees, and told this story of her financial experiences. Shortly after her pledge had been made a neighbor's sow had borne eleven little pigs. One, the meanest and poorest, "a little runt," which was not expected to live, was given to her. She nursed it, cared for it, picked up food here and there, and reared it by hand. In response to her solicitous care it thrived and grew fat and valuable, and finally, a Chinaman had purchased it of her for twenty-one rupees; and the woman, who never before had had a single rupee to her credit, now came with her offering for the school, of ten rupees, and a balance, which made her wealthy, of eleven rupees in her hand.

In Meiktila, a few years ago, a man who had become a Christian met with this experience. One night, returning to his home through a dark, shaded path, he heard a strange noise in a tree. Formerly he had believed that evil spirits dwelt in that tree, spirits which he and his people called "Nats." On hearing the noise, he said, "It is a Nat," and he started to run. Soon he stopped and said to himself, "But I am a Christian. I do not believe in Nats," and so he retraced his steps toward the tree. But the noise sounded again, and again he ran. Once more he stopped and repeated to himself, "I am a Christian, I am a Christian, I do not believe in Nats. There are no Nats." And plucking up courage, cautiously he drew near the tree again, until his ear distinguished the sound as the cry of a child. Peering into the branches, he discovered a little boy, lost, abandoned, in danger of death. He took the child and carried it to the nearest village. The head man knew the child's father, and the little fellow was restored to his home. Here was not only the life of a child saved, but the faith of a Christian confirmed and rescued from defeat.

These are concrete instances of how the Christian church, still in the elementary process of girdling the earth, learns its lessons of expansion through forbearance, of altruistic ministry in benevolence and charity, with the reaction of reward and increase, and of fearless fidelity in abandoning false faiths and cleaving steadfastly to Christian ideals as the means of saving the life of both body and spirit.

The church in order to be Christian must push and push forth her borders yet farther; the church in order to be Christian must serve, and serve mankind more richly, freely, charitably; the church in order to be Christian must embrace in an all-inclusive brotherhood every sort and condition of men, every race and tribe and clan and caste. It is her mission from the homeland, reaching forth through other lands, to encircle the earth with the spirit of Christ.

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### **The Sailing of the Missionaries**

A large company of Baptist missionaries, including Rev. and Mrs. Frost, who go to our own India field, and Miss Florence Doe, who goes to Assam, will sail from Boston at 4 p. m., Saturday, Sept. 16, on the Steamship Bohemian, Leyland Line, in care of which steamer letters may be addressed. A Farewell meeting will be held at Ford Hall at 7.45 p. m., Sept. 14. Our prayers and all good wishes go with this group of workers.



### **Zenana Work in India**

In no country, perhaps, are the usual problems so thoroughly complicated with the unusual as in India. So inextricably interwoven with the life of the people is the pernicious caste system that we might almost say caste is their life. "Caste, so intricate, so precise, that no Westerner who lives has traced it through its ramifications. \* \* \* This caste, then, these holding laws which most would rather die than break, are like the branch roots of the banyan tree, with their infinite strength of grip." At the top of this system is the zenana—the zenana in which girl babies are born and which they leave only to enter the zenana of their husband; the zenana, whose windows open inward on the court so that through weary months and years the court is the only bit of God's world its inmate ever sees; the zenana, in which live the several wives of one man, with many daughters-in-law and daughters (the women of one such home often numbering fifty or a hundred souls); the zenana, housing idle hands, vacant minds, passionate hearts; the zenana, which for centuries has hidden the untold, untellable sufferings of girl wives, girl mothers and girl babies, who died in agony rather than they should find relief at the hands of a man doctor; the zenana, in which have been perpetrated crimes innumerable whose beginnings were in jealousy; the zenana, which no man save the husband may enter, and that usually after dark.

Mohammedanism numbers about fifty-seven millions of adherents in India, and the zenana is a bit of Mohammedanism ingrafted on the tree of Hinduism. It has, however, affected only the high caste people. Among the lower castes the women may not be thus housed, as they must work. Yet it is estimated that forty million women live out their lives in these places, prisoners, who, strange to say, hug their chains, which are a badge of their aristocracy!

A traveler in India said she had seldom entered a zenana without being asked for poison or a charm with which to destroy some more favored wife. In the manifold tortures attendant on child-marriage and child-motherhood the only aid (?) has had to come from the ignorant, low-caste midwife or ignorant relative. A few years since one woman in one hundred thousand in India could read—usually the professional courtesan. The labor of the zenana falls to low caste hands.

Picture, then, the problem—the suffering, jealous hearts, the bodies racked with pain, the vacant minds, the idle hands, the woman's pride in

her chains, and in the problem you have the Indian woman's need in India, the Christian woman's opportunity in India. India's salvation must come through her women. How can the men of India attain to any moral grandeur when their mothers and wives are but passionate children? Think what it means. Child-mothers, child-wives! No wise home training, no high ideals inculcated in the young children. Womanhood despised, at most pitied, never revered.

It was woman's suffering which first opened the zenana to a Christian woman. That was in 1869. Now the eighty-five women physicians have access to fifty thousand znanas. The reform movement in India, numbering as it does men prominent in every religion, is popularizing education in India, so that more and more the English teacher is being welcomed by the recluse to whom entrance in the numerous girls' schools is practically impossible. Each Woman's Mission Board now has a zenana department, but the opportunities are more numerous than the workers. Thus through physician and teacher of English the message is being brought to the zenana woman. Physical suffering has taught her something of her physical needs. The modern movement in India is teaching her something of her mental needs. But, oh, so ignorant yet is she of her spiritual need! Still must she be taught she has a soul; still must the hunger be created ere she can be fed the Bread of Life.

Zenana work is absolutely and altogether woman's work. It is work by, and for, and with women. In it has been revealed Indian womanhood's measureless suffering and need, Christian woman's measureless opportunity. Many are the opened zenana doors, but the unopened doors are more.—*Mary G. H. Selby in Missionary Tidings.*

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In the Bengal-Orissa Mission the number of missionaries on the field at present is fewer than for some years past and there were calls on every side for strengthening the work and enlarging it in the many available places. Good, faithful work has been done and in some respects their development is superior to ours. The fact that the work is carried on in three languages, Bengali, Oriya and Santali, is found to make the problems more intricate, and to be an obstacle to the progress of the work unless larger forces can be employed in the several sections of it. This language difficulty was first noticed here, but it is still more clearly seen in our Assam Mission, and there it is a hundred-fold greater. We in the Telugu Mission should be grateful that we have a compact mission using a single Indian language.—*Baptist Missionary Review.*



## From the Field

If only our eyes were open, if only the deadening weight of custom were removed, we should see that we can never utter the Lord's Prayer without committing ourselves to the whole missionary enterprise, nay, perhaps that every paternoster offered, apart from the definite and constant desire to make known the good news of the kingdom to all the world, recoils on the lips that utter it and convicts them of insincerity; for who can say "Our Father" without saying that all men are His children, and who can say "Thy Kingdom come" without acknowledging the loyal subject's obligation to bring the disloyal back to their allegiance.—Selected.

## How Converts Can Give

The *Bible in the World* contains the following beautiful account of the giving of some native Christians in India:

"During the singing the boys and girls came forward alternately in groups of eight or ten, each one carrying a plate of raw rice, which had been saved by two half-days of fasting. Repeating the words, 'With joy we pour this offering at the feet of Jesus Christ,' they emptied their plates on to a carpet spread in front of the communion-rail. Lads from the industrial school followed, bringing the first fruits of their labor, a few yards of cloth, suitable for towels and dusters.



"Then came, in small groups, catechists, teachers, divinity students, and the pastor of the church, with their families, Bible women, hospital nurses, missionaries. The offerings included money, rice, fowls and vegetables. A young Brahman woman, a recent convert, laid a gold ring on the tray; small boys came up dragging live ducks by the neck; even the babes in arms were represented by a few *pice*.

"As each group presented their gifts a short prayer was offered, asking acceptance of the gift and blessing for the giver. Here was given an offering wrung from the wages of months of toil. To my amazement and great joy, the collection, one-third of which was contributed by the missionaries and two-thirds by the native congregation, was found, when converted into money, to be no less than 600 rupees, or \$200."

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### Treasurer's Notes

Ocean Park is a very busy place just now. The Chautauqua Assembly has begun, and the cottages and hotels are full. The place is growing more attractive through improvements, without detracting from the loveliness of sea and woods.

July was a busy month for your Treasurer, in Committee, Board and Convention work. Early in the month the Board of General Conference was in session four days. The work of arranging for the new relations with the Baptists was systematically and skillfully done. The details of transferring the India field and funds was committed to the Executive Committee of the Board, and will, probably, be practically completed by October 1. The new executive officer, Prof. Alfred Williams Anthony, will assume his duties on that date. His knowledge of the work, and his skill in handling details, especially fit him for the work. Certainly we can trust him, under the direction of the Executive Committee, to work out the intricate problem of doing our part in assimilating the forces of the two denominations so as to make a harmonious whole. Such changes cannot be made without heart-aches, especially as we see old and faithful officers surrender the posts into which they have put their best service. How true this is of our long time Treasurer, and Field Agent!

The meetings of the Board were wonderfully harmonious. I never fail to admire the loyalty of men and women in the Free Baptist denomination, who, however much they may differ from the majority, fall

gracefully into line with its rule. This is especially noticeable in the present condition of our people, where the policies now being established have been warmly contested, and where the opponents are, in a very Christlike way, adapting themselves to the new methods of work.

July 24th the Board of the Free Baptist Woman's Missionary Society began a series of meetings, which closed with the annual meeting of the Society, August 1. Our President, Mrs. L. M. P. Durgin, of Winnebago, Minnesota, ably managed the details of the work, through committees, who carefully studied the needs of the foreign and home fields, THE MISSIONARY HELPER, and our policies in view of the new plans of General Conference.

Doubtless many are waiting eagerly to know the future of the F. B. W. M. S. Through other writers, the readers of the MISSIONARY HELPER will learn the details of our future work, but it cannot be said too often, or too emphatically, for the present, at least, that the F. B. Woman's Missionary Society has the same claim on our loyalty and service as ever, for our policies are not materially changed by any action we have taken this summer. We have made the usual appropriations for the India field and for Storer College, looking to our auxiliaries and friends to meet these obligations as they have in the past. We have planned a campaign, under the leadership of our President, Editor and Publication Committee, that will, we trust, mean more auxiliaries, and a larger subscription list for the MISSIONARY HELPER.

The Board and Society agreed that we, as an organization, were never more needed than now to give information through our magazine and through the educational influences of our auxiliaries, regarding the work—India and Storer College—that our denomination is still expected to care for. May we be helpers indeed in working out the new policies of the General Conference of Free Baptists. Certainly the present harmony of our workers in their relations with one another, and with the conference, promises real helpfulness in the larger fellowship that Free Baptists and Baptists are undertaking. We may increase this helpfulness by putting new life into, and increasing the number of auxiliaries, by swelling the list of the MISSIONARY HELPER, and especially by remembering the hour of prayer—ten o'clock—constantly reminding ourselves that in reliance on God is our strength and wisdom and material resources and abounding success.

LAURA A. DEMERITTE, *Treasurer.*

**Assistant Treasurer's Notes**

We who were permitted to enjoy the days of inspiration and profiting at Ocean Park, with their mental and spiritual uplift, and physical strengthening, would gladly have shared them with our workers east and west.

As we have listened to the summing up of the year's accomplishments in the reports of the various officers and workers, we have felt continually like singing: "Praise God from whom all blessings flow."

Reports and statistics dry and uninteresting? *Never*, such as these!

Not the least of our Heavenly Father's bestowing is the wise leadership granted us by our able, discerning and beloved President.

If any have not understood the continuance of our responsibility for the work in India and at Storer, joy will come to them in the knowledge of such continuation.

As we co-operate with other of Christ's children in His service, enlarged opportunities will come to ours, but will not be ours to appropriate until our pledged work is provided for. The work becomes theirs and ours jointly, in its interests and planning, but ours is the privilege still to furnish the financial support to the work in that part of our Heavenly Father's vineyard which has so long been committed to our care.

Not to measure up to our accustomed giving would be to burden those with whom we are planning to co-operate. Our present position is one of enlargement, not of retrenchment.

The bequest of Miss Susanna Wyman (\$2,011.67), which is to be placed in the working funds, makes the receipts for 1910-11 in excess of all previous years.

Some of the year's figures and comparisons, showing as they do, advance, as well as fulfilled obligations, will prove a stimulus in the planning for the present year's work.

Maine appears somewhat at a disadvantage, because its annual year has not yet closed, otherwise, it would without doubt be one of our banner states.

The states to meet and exceed their apportionments are New Hampshire, New York and Pennsylvania, Michigan and Minnesota.

Those to contribute more largely than last year are New Hampshire, Massachusetts, Rhode Island and Connecticut, New York, New Jersey, Ohio, Wisconsin, Minnesota and Nebraska.

1909-10, T. O. supplies sent, 7,485; 1909-10, amount of T. O. receipts, \$1,502.62. 1910-11, T. O. supplies sent, 8,155; 1910-11, amount of T. O. receipts, \$1,493.02. This amount is but \$9.60 less than that of last year.

Special attention has been called to the Jubilee Fund, and why shall this not be the medium for the continual material expressing of our thanks, culminating in a grand Thank Offering at the close of the year?

Let us all unite in definite asking for recruits for our India field, and the strengthening physically and spiritually of the loyal workers now carrying on the work there, realizing that our Heavenly Father is only limited by our faith and asking, for with Him all things are possible.

July total, 1910, \$416.71.

July total, 1911, \$559.51.

EDYTH R. PORTER.

45 Andover St., Peabody, Mass.

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### General Subscription Agent's Notes

To avoid some mistakes that are made in correcting the HELPER mailing list, will subscribers and agents kindly observe the following directions when writing the General Subscription Agent:—

Always give the full name and full address of each subscriber, and Miss or Mrs. should be written if it is a lady's name.

The name of a married woman should always be written the same, as mistakes are made by subscribers sometimes writing their husband's first name and other times their own first name.

If a subscriber is between two postoffices and uses both, always give the name of the postoffice where the HELPER is sent, and if a change is desired, give both the new and old address.

It is necessary for money and letters requesting change of address to reach the agent before the twenty-fifth of the month to show the change on the next HELPER cover.

As there has been some misunderstanding in reference to the HELPER sustaining pledges—or "HELPER shares"—hereafter it will be understood by the agent that pledges now in hand and others that may be received, will stand as permanent yearly pledges until withdrawn by the sender.

Address all communications regarding the subscription department to

MISS LYDIA H. ANDREWS, *Agent*,

63 Barnes St., Providence, R. I.



# Helps for Monthly Meetings

"The missionary movement is a magnificent and far-reaching one. In supporting it as such, the importance of mission study is evident. We urgently need a knowledge of facts. With such a knowledge I am sure we should count ourselves most privileged to be permitted to present our gifts, our prayers, our lives, to furthering it."

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## Topics for 1911-12

September—	Missionary Campaign Meeting.
October—	Christianity and Non-Christian Religions: 1 Hinduism.
November—	2 Buddhism.
December—	Our Foreign Field.
January—	3 Animism, Confucianism, Taoism.
February—	Prayer and Praise.
March—	Home Missions.
April—	4, 5 Mohammedanism; Asia's Opinion.
May—	Thank Offering.
June—	6 Christ the Only Light of the World.
July—	Missionary Field Day.

"The Light of the World." Chapter I.

The darkness and misery of the lot of woman in our English-governed India is indescribable, heartbreaking. The question is, Can anything be done to dispel this darkness, this misery, this degradation? There is a force at work, oh! so slowly, reaching these dark spots! Some centuries ago "God sent forth His Son, born of a woman." Here lies the remedy for India.—White Fields.

## Suggestive Program

OPENING HYMN.

SCRIPTURE READING.—Selections from the first chapter of Romans.

PRAYER.

CURRENT EVENTS in our own Field.

BRIEF statement, by the leader, of the purpose of our study, for the coming year, of Christianity and Non-Christian Religions, as outlined in the text-book "The Light of the World." (See introduction.)

ROLL CALL.—Respond with facts about Hinduism, as found in *Lux Christi*, An Outline Study of India, Chapter 3.

BRIEF PAPERS OR TALKS.—1. The Sacred Books of India. 2. A Few Great Leaders and Their Teaching. 3. Woman's Place in Hinduism. 4. Contrasts and Points of Contact Between Christianity and Hinduism.

CATECHISM.—See text-book, page 59, closing with the question, "In view of the facts just studied what is *our* duty to our own field in India, especially to the women and children?"

PRAYER.—For blessing upon all who are carrying the love of Christ to these people; for our own representatives and native workers; for ourselves, that we may be faithful to so great a trust, and that new workers may speedily offer themselves for this very needy field.

SINGING.—"India's Jubilee Hymn." Tune, "Battle Hymn of the Republic."

There's a sound among the multitudes  
o'er India's ancient plain;  
They're casting off the fetters of a  
thousand years of pain,  
From the mountains they are waking,  
down to ocean's hoary main,  
For God is marching on.

Chorus—Glory, glory, halleluia, etc.

The gospel of the Prince of Peace,  
the news of Christ our Lord,  
Is casting out the darkness by the  
power of the Word;  
By thousands out of thralldom  
brought, His name is now adored,  
Our God is marching on.

Few are they who spread the tidings;  
strong the foes 'gainst whom  
they fight.—

Before the day of vict'ry hangs the  
darkness of the night;

The foolish hath He chosen to con-  
found the things of might,

Yet God is marching on.

There's a sound from India's multi-  
tudes,—a sound of marching  
feet;

They gather to that Leader who has  
suffered no defeat;

A day hath dawned upon the land  
that knoweth no retreat.

Our God is marching on.

—Children's Missionary Friend.

REFERENCES.—*Lux Christi*, Dr. Anthony's, and other, articles in *HELPER* and *Star*.

SUGGESTIONS.—It will add to the interest, if idols, or pictures of idols, can be shown in connection with the talk on Hinduism, and if the one who presents the place of womanhood in Hinduism can be in costume. If *Lux Christi* is not available, stories, culled from this number of the *HELPER*, may be told by several members, in place of the roll call. We strive to make our meetings as attractive, alert and picturesque as possible, never forgetting that prayer is the real life of them, and greater knowledge the purpose, in order that we may serve better and more heartily.

SUBJECT OF PRAYER FOR SEPTEMBER.—Jellalore and its needs. (Read Dr. Anthony's article in the *Star* of Aug. 10.)

THE MISSIONARY HELPER BRANCH  
OF THE  
**International Sunshine Society**

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone—  
Pass it on.

Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears  
Pass it on.



Mrs. Alice Daniels assisted by her Sunday School Class, gave five dollars with the "hope that the dear little children will enjoy the use of it as much as we have enjoyed giving it." Through Miss Alice L. Berry, Secretary of the "Sunshine Worker's Class" of the Strafford Corner F. B. Church, we have received five dollars. Mrs. L. S. Otis is the teacher of this interesting class. Mrs. Weymouth Johnson forwarded five dollars as a gift for our summer work from the "Willing Workers" of North Berwick, Maine. Miss Mary E. Avery sent in \$1.50 from the Missionary Society of New Hampton, N. H. Those who helped in this donation are Mrs. Sadie Dow, Mrs. E. S. Hill, Mrs. Abbie Brown, Mrs. Nellie Horne, Mrs. Linna Sanborn, Mrs. M. H. Merrow, Mrs. Martha Blake, Mrs. Mary O. Sanborn, Mrs. Amy Dolloff, Mrs. Nellie Dow, Mrs. Emma Bacon and Miss Nettie Brown. Mrs. Carrie C. Buzzell gave cards and postage stamps. Mrs. Lillian F. Bickford also gave post cards and stamps.

Mrs. M. G. Jones has given another package of fancy cards. Mrs. Jeneva R. Cheever large number of cards and two stamp books. Mrs. Sarah C. Dow gave very pretty stamped postals and asked for a list so she could send greetings direct. We are grateful to each one of these New Hampton members for responding to our call for post cards. Miss Carrie Weymouth gave \$1.00 for Fresh Air Fund, stamped cards and hair ribbon. Miss E. J. Small gave two hair ribbons and \$1.00 for the Fresh Air Work. Mrs. Mary P. Parker, \$1.00 "For Sunshine Work." Mrs. C. A. Hunt gave \$1.00 for the Blind Babies and is sending her HELPER and *Missions* to a new member. Mrs. J. W. Burgin is also passing on her HELPER regularly and gave \$1.00 for Fresh Air work.

Mrs. Ettie H. Smith has sent another box of useful articles; the little gingham dresses went at once to Eleanor, Josephine and Rosie, three blind children. A Maine member sent money to give ten children a day's outing. Twenty-five cents from Mrs. Nettie Fowler gave a tired mother a day at the seashore. A few days later Mrs. William B. Alverson sent twenty-five cents, so another poor woman was given an outing. From Mrs. M. P. Douglass, yeast cake labels and a dime. Mrs. Jennie Beltz sent a dime in her last letter. Mrs. Annie L. Carle has helped by giving cards, stamps and money. Miss Clara M. Polson and Mrs. Elmer Howe joined in sending birthday cards and stamps for the same. Mrs. E. A. Hodgson of Ashland, N. H., who is almost helpless with rheumatism, sent us \$2.00 for the "Sunshine Work." A Portland member sent money for suffering babies and gave stamps for Branch needs.

Mrs. L. B. Merritt has returned to Houlton, Maine, from California and brought sunshine with her by sending us \$2.00 for the Fresh Air fund. Mrs. M. S. Heath, 79 Middle Street, Hallowell, Maine, has been made an I. S. S. member for a kind act. Miss Elizabeth C. Andrews, Cocasset St., Foxboro, Mass., has been enrolled in our Branch. She is confined to a wheel chair. Mrs. Etta Webber, by the gift of birthday cards in the name of her little grandson, Harry Parker Webber, Saco, Maine, has added baby Harry to our list of subbeams.

Mrs. Eliza Dean of Cassapolis, Mich., one of our aged sisters has left us for the Heavenly Home.

# Practical Christian Living

"Eternal God, may Thy love make me lovely! May all unloveliness pass out of my spirit by the inflowing of Thy grace! Graciously refine me into true nobility, and make me a worthy child of the Altogether Lovely."

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## OUR QUIET HOUR

(10 A. M.)

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### Another Day

God gives thee, friend, another day,	Another day God gives thee, friend,
A little space for work and play;	Thy small mistakes, perchance, to
A time for faith, a time for love,	mend;
A time to lift thine eyes above,	Thy joys with other hearts to share,
And seeing there a Face divine,	Thy help their heavy loads to bear;
A time to catch its glow in thine.	From rise of sun to close of day
	God bids thee serve and watch and
	pray.

Thou canst not tell how short or  
long  
May be the hours till even-song;  
But every moment may be bright  
And beautiful in heaven's light,  
If evermore upon thy way  
Thy grateful heart is wont to say:  
This little place is mine to fill  
According to my Lord's sweet will.

—Margaret E. Sangster.

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The hours of the soul's communion with God are the precious hours of life. Sacrifice anything rather than these heavenly impulses. Give up anything that interferes with carrying them out into the life. They are the scattered fountains in the desert, at which the fainting traveler revives his strength and courage. Then heavenly voices speak, and happy is he who gives heed to the heavenly vision, which is from God and conducts to God.—*Ephraim Peabody*.

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To feel, and yet to do and dare, is to be truly noble.—

*Selected*



## A Previous Engagement

BY EMMA L. BURNETT.

Mrs. Blake had been appointed to plan and to conduct the next missionary meeting in Jefferson Street Church. It was her first attempt in that line, but what she lacked in experience she made up in enthusiasm and sanguineness.

"I think I shall ask quite a number of ladies to take part in the exercises," she confided to the president. "That will make more variety; besides, it will give us a chance to get hold of some who do not always attend the meetings."

"A good idea," the president commented.

"I shall ask Miss Tuckerman to give us a synopsis of the new study book—she would do that beautifully. Then, Mrs. Foster has the pen of a ready writer, and I shall ask her for a short paper on the subject of the month, which we can afterward discuss. Mrs. Conway is pretty good on current events; I'll get her to look up items of missionary intelligence and give them to several ladies to read. Won't that make a fine meeting?"

The president heartily approved of the scheme, though she was somewhat dubious about the success of the open discussion.

"And oh!" Mrs. Blake pursued, "it has just occurred to me—I shall ask the Charlton girls to sing one of their lovely sacred duets. That will add so much to the interest of the meeting."

Things went smoothly at first. After just the proper amount of urging and putting aside suggestions about "asking somebody else," everyone consented to do as requested; so Mrs. Blake carefully arranged for the devotional exercises and then settled down to writing pretty post-cards and dainty notes of invitation.

But "the best laid plans of mice and men"—to say nothing of women "aft gang agley," and so it was in this case. Thursday evening Mrs. Blake received the following note from Miss Charlton:—

MY DEAR MRS. BLAKE: When sister and I agreed to sing at the missionary meeting, we altogether forgot that Friday was the day, and we have arranged to go to the Symphony Concert. We shall be happy to sing some other time. Hoping you may have a good meeting.

Sincerely yours,

FLORENCE CHARLTON.

"Forgot Friday was the day! It's always on Friday. They know that well enough," exclaimed Mrs. Blake petulantly.

Friday morning's mail brought Mrs. Foster's paper, with a note stating that she could not possibly attend the meeting as some suburban friends had 'phoned that they were coming in to shop and they wished her to go with them. "You can easily get some one to read the paper. With best wishes for a good meeting," etc., etc.

"She promised us before she did the suburban shoppers," sighed Mrs. Blake. "Well, I shall get Mrs. Sterling to read the paper. She is always at the meeting."

When Mrs. Blake set forth on her way to the church she decided to go round by the avenue and pick up Miss Tuckerman so as to make sure of her. That lady, however, in unmistakable house dress, was waiting for her on the front steps.

"Oh, Mrs. Blake!" she began in a cautious undertone, "I was so hoping you'd come this way. Here is your book. I'm so sorry I can't go to the meeting, but Cousin Becky is here spending the day with me."

"Bring her along," suggested Mrs. Blake.

"I don't believe she would go."

"Go in and ask her, or else excuse yourself for an hour. You can easily do that with such an intimate relative."

"I'm afraid it wouldn't do. Besides, I haven't time now to get ready. I mustn't keep you. I know you'll have a good meeting without me."

It was almost three o'clock and Mrs. Blake in the leader's chair was anxiously watching the door for the "current event" lady. She did not appear, but presently in tiptoed her little daughter with a small package. Approaching the table she announced in a stage whisper that "mamma sent this, and she's sorry she can't come because she had an invitation to take an automobile ride."

The last straw!

"Did she say she hoped we'd have a good meeting?" asked Mrs. Blake, with a weary smile.

"Yes'm, no'm," murmured the bewildered innocent.

With the collapsed program on her hands, Mrs. Blake opened the meeting in a rather depressed state of mind, but the old faithfuls were all there, and so heartily did they sustain her that after all it was a very satisfactory meeting. They all felt that it was good to be there, and only regretted that so many others had deprived themselves of this benefit.

A few days after this one of the ladies of the congregation had an "At Home," and the Jeffersonians were there in force. A little group which included Mrs. Blake, Mrs. Sterling and the president of the missionary

society were chatting together when Miss Havens came over and accosted the latter with, "I was so sorry the other day not to get to your meeting—oh! I beg pardon, I know you don't like that. I mean *our* meeting—but I had the dressmaker that day, so of course I could not go."

"I did not get there, either," chimed in another lady. "Some friends came in, and they stayed just a little too long."

"When I received Mrs. Blake's post card," said another, "I fully intended going, but something or other—I can't just remember what it was—occurred to prevent. So many things do get in the way of those meetings. I can't imagine how you manage, Mrs. Sterling. You have so many demands on your time, and yet I am told you are always there, and you are not an officer, either. How is it?"

"I manage by simply making a regular engagement of it, and not allowing things to get in the way," Mrs. Sterling replied.

"But what if you have the dressmaker?" said Miss Havens.

"I do not engage her for that day."

"But what if you are invited to something especially nice, or friends send you word they are coming to see you?"

"I plead a previous engagement. I don't allow personal affairs or anything I can control to stand in the way. There are enough things to keep us women from doing all we wish, such as sickness in the family, or one's own physical condition. Then in some households there are little children or aged persons whose claims come before anything else. But it seems to me that those of us who are fairly well and comparatively free-footed, even though leading busy lives, can and should contrive to attend a missionary meeting once a month."

"But sometimes isn't it hard to give up something that may not come along again very soon for a missionary meeting that, like Tennyson's brook, goes on forever?"

"She knows how to practice a little self-denial," observed Mrs. Blake.

"I don't look at it in that way," said Mrs. Sterling quickly. "To me it would be more self-denial to give up missionary meetings. I find stimulus and uplift in the smallest and poorest of them. Just think what a little church meeting stands for! It is a part—a necessary and most important part—of a splendid organization that is doing a glorious work for the Master. The mottoes of our Women's Societies tell the whole story—'Our Land for Christ,' 'The World for Christ.' I am proud and glad to be enrolled in this mighty army, and I want to keep up with the procession."

No one spoke for a moment, and then Miss Havens remarked thoughtfully: "That is a grand way of looking at the subject, and if keeping up with the procession involves regular attendance on our local society, we certainly should consider our missionary meeting a previous engagement."—*Home Mission Monthly*.

# Juniors

oo

If

If I had been born an Eskimo,  
Up in the land of ice and snow,  
I should dress in skins and eat raw  
fat;  
I shouldn't like to live like that.

If a Chinese baby I'd happened to  
be,  
I'd have a queer alphabet taught to  
me;  
And shouldn't I be in a pretty fix,  
To live on rice and eat it with sticks!

If I had grown up a little Dutch  
child,  
How prim I should be! quite gentle  
and mild.  
In wooden shoes I'd clatter about—  
I wonder if they do wear out?

But the very best place in the world  
for me  
Is to be a child in this land of the  
free;  
I wouldn't change for any I know,  
And so I'm contented to grow and  
grow.

—From Lessons for the Little Ones.

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## Suggestive Program for Juniors

### I. India.

We shall accomplish our finding out, as Juniors, this year, while  
*Touring in the Gleam.*

"The Gleam is a car of the imagination," with wonderful possibilities. Our journeyings, too, will be imaginary, but the incidents must be truly happenings, and the places and people must be made very real.

We shall be interested to hear the comments and questioning of five of the passengers: Miss Helen Starr, the teacher; Dick Bright, David Steadman, Nellie Gay, Grace Trueheart. Each will, however, be eager and alert himself to question and learn.

But the Gleam appears and we're off for India. Aren't we glad that the first country we visit is our own dearly beloved India? At present no country, other than our own, holds quite the interest for us that this one does. Someone suggests that India and America were discovered about the same time, and another that the northern part of India is called "the roof of the world."

While Miss Starr is telling us about some of the legends of India, which, though interesting, seem so very unreal that we wonder that the



natives can believe them to be true, we begin to descend. It seems as if we had but just left our own shores. What is this city beneath us, growing more and more distinct as we descend? Calcutta? Why! That is India's capital and this must be the Hoogly River, a branch of the Hindu's sacred river—the Ganges. Miss Starr tells us that this city of palaces was one of mud huts only a century ago.

After visiting the city's temples and places of interest, rather than stop to question the priests here, about India's 33,000,000 gods and the beliefs and customs of the people, we will hasten on to Midnapore and stop for a little while with our own Miss Coombs. She will be glad to welcome us and answer our questions quite fully, and we shall hear something, too, of what she is doing to help this groping people. (Leaflet, *Miss L. C. Coombs*, by herself, will give us her picture.)

Again we're off and this time to Balasore. This is where Sinclair Orphanage is and our dear Miss Barnes. (Let various ones represent the different missionaries and while here at S. O., let Miss Barnes, Miss Coe and Dr. Mary tell us about several of the orphan girls. (See JUNE HELPER and tell briefly in our own words. Girls dressed in native costumes may represent the orphanage girls. Use S. O. Girls' group post-card, and leaflet telling of Miss Coe, with her picture and Esther's.)

Someone reminds us that Miss Gowen, too, is here at Balasore, looking after the kindergarten work in Bradbury Memorial Hall. (See leaflets, "Outlines of Kindergarten Work in F. B. India," and "Miss S. B. Gowen," the latter having Miss Gowen's picture. Post-card, "A native village in India," will show us the construction of the homes and how the native village looks, and "A Hindu Woman Cooking" gives us a glimpse of the interior home and shows cooking utensils. *The Desire of India*, by S. K. Datta (50c) is profusely illustrated and the paper covered book may be used for obtaining information concerning India, and the illustrations cut out for scrap book and picture collection.

*Touring in the Gleam*, by J. M. Hull, 20c, and post-cards, two for 5 cts., may be obtained of Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Maine.

E. R. P.

### Children in India

Almost all the little boys and girls here are dark, not black, but brown. Some of the smaller ones wear no clothes at all, only a silver chain about their waists. You must remember that this is a very warm country. Many of these children have rings all around the rim of the ear. When the little girls are going to be married—which is sometimes when they are very young—they put a ring in their nose. Some of these nose rings are very large. I should think they would be troublesome when they wish to eat or drink. They are very fond of wearing jewels, especially bracelets. These are of brass, silver or glass. Sometimes their little arms will be filled with them from the wrist to the elbow. They also wear great rings on their ankles and toes, and many chains on their necks, so they rattle when they walk.

Many little children go out riding in very funny carts, with two wheels, drawn by two bullocks which have many sleigh-bells around their necks, though we never have any snow or cold winter weather here. They have strings of beads around their necks, too. These bullocks travel quite fast and the children laugh and chatter, but you could not understand one word they speak.

The children eat a great deal of rice, with gravy called curry, very hot with pepper, which would burn your mouth, I am sure.

Most of these heathen people sit on the floor while they eat, mixing their rice and curry with their fingers. They eat with their fingers, too. Sometimes when they have custard, instead of using a spoon, they double up a bit of cake, using it for a spoon, and sup it up with a loud noise. This is the polite way to do here. I was invited to a native dinner not long ago and while there had to sit on my feet and both of them went to sleep. I did not like the curry and I could not eat the custard with my fingers, so you see how hard it was for me, but the people were very polite and did not laugh at me.

The poor people live in wretched huts made of poles covered with straw, and at night they go out and lie in the street, rows and rows of them. Some of them have a piece of cotton cloth to cover them, and some of them have nothing. The wagons and carts almost run over them; the drivers have to keep calling out all the time to keep them out of the way. The women carry their babies in so funny a way, on their hips, one little leg before and one behind. I have seen little girls carrying their

brothers and sisters in the same way. I should think it would break their backs as they carry children as large as themselves.

All the little boys and girls pray to idols, not to God. In some places a stone is set up right on the edge of the sidewalk, and all covered with paint. The women kneel right down in front of it to pray. We want the children to come to school and then we can tell them about Jesus. Those who know about Him and pray to Him, are so anxious to be good, and keep clean, but those who do not are so dirty and wicked and vile.

When Christmas came and you had your house heated with the furnace, we were having a picnic out in our yard for the school children who did not go to their homes for vacation. We gave each a large plate of curry and some candy besides a Christmas present to each.

Every night you must remember to pray for them, that they may come to school and learn about Jesus.—*Miss Anna Millard, Bombay, India, in Mission Studies.*

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### Shadi's Prayer

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him: "Now pray a little prayer of your own." And what do you think Shadi's prayer was? It was this: "Dear Jesus, make me what you were like when you were six years old."—*Selected.*

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### Our Gifts.

Giving, giving, ever giving,  
Love's sweet offering gladly bring;  
Freely we receive, and freely  
We will give to Christ our King;  
Singing softly, "Jesus, hear,  
Bless thy little children dear."—*M. C. B.*

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RECEIVED.—*Every Where*, a monthly magazine, conducted by Will Carleton. Every Where Publishing Co., Brooklyn, N. Y. \$1.00 per year. . . . The Bible and Progress, address by Hon. Woodrow Wilson, on the Tercentenary Celebration of the translation of the Bible into the English language. . . . World Peace Foundation, pamphlet by Edwin Ginn, 29A Beacon St., Boston. . . . Bates College Bulletin, Commencement Number.

# Contributions

## F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for July, 1911

### MAINE

Bangor Essex St Aux T O . . . . .	\$ 9 75
Bath No St Aux (12.41 T O to com L M Gen Soc'y Mrs Addie Oliver) . . . . .	17 82
Biddeford Jefferson St Ch C R of L L B . . . . .	8 55
Blaine C R dues . . . . .	1 00
Greene Verna & Benton Rackley L L B's Houlton Aux . . . . .	23 40
Lincoln Mrs Mary E White Mrs M Lizzie Hale Mrs Ida Clay Mrs Chas Kyle and Spg Q M 1.00 each . . . . .	5 00
Lincoln C R . . . . .	80
Ocean Park Annual Meeting Coll . . . . .	5 96
So Portland Alsenia May Bremon Mem'l C R . . . . .	15
Steep Falls Ad L B's for Miss Barnes . . . . .	2 00
Waterville John Dudley towards share Miss Barnes' sal'y . . . . .	50
Waterville C R . . . . .	6 00
(Mrs Rachel A Metcalfe Lewiston Me is made L M in Gen Soc'y by T O of Main St FB Ch)	

### NEW HAMPSHIRE

Ashland Aux for Girls' Sch at Mid . . . . .	\$ 10 00
Belmont Province Road Ch C R & A L B for S O . . . . .	3 60
Concord Inc Est of M B Smith . . . . .	79 30
Danville Aux C R . . . . .	7 25
Y Meeting in memory of our beloved Mrs Ella H Andrews for HELPER deficit from Inc Fund . . . . .	30 00

### MASSACHUSETTS

Lowell Chelmsford St C R Off . . . . .	\$ 13 88
Lowell Paige St Jr C E for 2 shares Miss Barnes' sal'y . . . . .	8 00
Lynn High St Aux T O . . . . .	4 36

### RHODE ISLAND

Providence Mrs Abbie A Haynes F M H M Sunshine & HELPER 1.00 each . . . . .	\$ 4 00
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### NEW YORK

Gibson Q M W M S for sup nat teach . . . . .	\$ 4 35
Harrisburg Ch for Gen wk . . . . .	50

### PENNSYLVANIA

Tioga Co Q M W M S for nat teach . . . . .	\$ 40 00
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### INDIANA

Badger F B F M Soc'y for zen teach July 14 1911-July 14 1912 . . . . .	\$ 25 00
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### ILLINOIS

Dix Children's Day Off Miss Barnes . . . . .	\$ 1 35
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### MICHIGAN

Bankers T O . . . . .	\$ 3 25
Goodrich C R Off . . . . .	2 18

Hillsdale Dr B 4.40; H M 4.40; Sto 2.20; T O 14.05 . . . . .	\$ 25 05
Jackson Dr B 2.40; H M 2.40; Sto 1.20 . . . . .	6 00
Jackson Dr B 4.10; H M 4.10; Sto 2.05 (TO) . . . . .	10 25
Manton S S to apply on sh Miss Barnes' Sal'y . . . . .	1 66
Manton W M S Dr B 80c; H M 80c; Sto 40c T O 3.25 . . . . .	5 25
No Reading Dr B 1.76; H M 1.76; Sto 88c; T O 18.70 . . . . .	23 10
No Rome Dr B 1.34; H M 1.34; Sto 67c . . . . .	3 35
Onstead Dr B 1.90; H M 1.90; Sto 95c . . . . .	4 75
Pittsford Dr B 90c; H M 90c; Sto 45c . . . . .	2 25
Reading Dr B 1.00; H M 1.00; Sto 50c; T O 15.40 . . . . .	17 90
Sand Creek Dr B 1.92; H M 1.92; Sto 96c; T O 13.42 . . . . .	18 22
W Cambria Dr B 1.00; H M 1.00; Sto 50c; T O 5.85 . . . . .	8 35
W Oshtemo FB S S for S O 80c; Miss Barnes 4.00 . . . . .	4 80

### MINNESOTA

Granada Mrs Hattie S Benton penny-a-day pledge for Barbados Mis . . . . .	\$ 1 05
Minn Y M for Storer College . . . . .	5 05
Madelia Aux for Miss Barnes . . . . .	4 00
Poplar Grove Aux T O for G Fund . . . . .	4 50
Winnebago Mrs Lucy Phillips Durgin share Miss NAWY HELPER . . . . .	3 00

### IOWA

Curlew W M S dues 2.00; T O 7.25; for Contingent Fund . . . . .	\$ 9 25
Hillsboro W M S dues for Iowa's Missionary . . . . .	12 25
Hillsboro W M S T O for Iowa's Missionary . . . . .	21 64
Lincoln Aux for Iowa's Missionary . . . . .	8 00
Oelwein Bapt Ch Wom Miss Circle for Gen Fund . . . . .	2 50
Spencer Aux Monthly Offering 11.51; T O 18.44; for K W . . . . .	29 95
Spencer S S Birthday Pennies for Miss Barnes . . . . .	7 07

### KENTUCKY

Hickory Grove Jr C E Mite Boxes for Emilie E Barnes . . . . .	\$ 1 87
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NOTE:—The amount of \$44.75 contributed by Huntley, Minn Aux on apportionment was included in 1910-1911 Receipts.

Total for July, 1911 . . . . .	\$559 51
Total for July, 1910 . . . . .	416 71

LAURA A. DEMERITTE, Treas.

Dover, N. H.

PER EDYTH R. PORTER, Asst. Treas.



